To all thoſe called

QVAKERS,

Even in the whole

WORLD:

Who are even all of them, herein infallibly proved to be condemned Phariſees, and odious Hypocrites, and alſo that they all cannot poſſibly be any other but ſuch wicked deluding people, even ſo long as they do remain in their Religion of Quakery; all which is even according to our bleſſed Saviour Jeſus Chriſt his own condemning verbal cenſure by him paſſed upon them all, by ſure infallible marks, and Phariſaical perſonal practiſes, which are even undeniably found, which is hereafter herein firmly proved to be in them, and their quakiſh Religion, in *Luke* 18. 8, 14. which doth alſo condemn all other half-Quakers, Heretical Superſtitious Legaliſts, who do either in part, or in whole truſt in themſelves that they are righteous.

Written in love as a Caveat given to the perſons of all Quakers, and ſo alſo to the perſons of all other half-Quakers, or Heretical Superſtitious Legaliſts: And alſo in love, as a further forewarning given unto all tender-hearted, ſeeking, unſetled Chriſtians.

By *CHRISTOPHER WADE.*

LONDON, Printed for *Samuel Speed* at the Printing-Preſs in St. *Pauls* Church-yard, 1659.

To all thoſe called QVAKERS.

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BUT, firſt I do crave leave (in anſwer to *George Fox* Quaker, his Book which he calls the great Myſtery of the great Whore unfolded, *London*, Printed in *Anno* 1659. by him written againſt my Book, which is againſt all their Quakery, *London*, Printed *Anno* 1657.) To take notice of ſome of *George Fox* his therein falſefying the very words of the holy Scripture to deceive people with, and alſo to take notice of ſome of *George Fox* his manifold undeniable helliſh lies, and ſlanders, which he hath in that his Book wickedly, falſly, and treacherouſly forged againſt me, and my aforeſaid Book; and to prove all theſe to be true againſt him, for ſo much as concerns me, I will bring out my printed ſayings, face to face, againſt his printed accuſations againſt me, which are now both unalterable either by him or me.

But firſt on Gods part I affirm, That thou *George Fox* Quaker, doſt in that thy Book deale Satanically, and alſo treacherouſly even with God himſelf, and with his holy Apoſtle St. *Paul*, by thy wickedly falſefying the very words of the holy Scripture, to deceive people with by thy fallacy to advance your conceited total redemption from all ſin, and actual ſinning, where thou doſt affirm in thy Book that St. *Paul* found victory over the body of ſin, and that he ſaid they were made free from ſin, by thy perverting *Rom* 6. And thou *George Fox* thereto alſo ſayeſt that St. *Paul* knew the Redemption which the Creatures waited for, the liberty of the ſons of God, whereby thou doſt plainly intimate that St. *Paul* then enjoyed a perfect Redemption from acting any ſin, even in his then preſent perſonal poſſeſſion, which I ſhall prove is the very truth, the very life of our Quakiſh Religion; but behold thou deluding *George Fox*, that St. *Paul* doth prove, that thou deludingly doſt falſefie the very words of holy Scripture; for note, that St. *Paul* to the flat contrary ſaith thus, and not only they (to wit the Creatures) but our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves, groan within our ſelves (not then injoying as thou in full effect doſt falſly affirm for them) but St. *Paul* ſaith waiting (or we wait)

for the Adoption, to wit the Redemption of our bodies, *Rom.* 8. 23. which words of St. *Paul* do infallibly prove, that thou *George Fox* doſt treacherouſly falſefie the words of the holy Scripture, to ſupport your falſly boaſting that you have no ſin in you.

And again, by thy deluding, falſefying the very words of the holy Scripture, where thou *George Fox* doſt affirm (in the 14. page of thy Printed Book which thou doſt call A brief diſcovery of a threefold eſtate of Antichriſt) Luciferian like, that he that ſanctifieth, and he that is ſanctified, is one plainly, is one without any diſtinction at all betwixt the creature and their Creatour: but the Scriptures do not ſay ſo; for they do ſay, that he that ſanctifieth, and they that are ſanctified, are both of one; note that they are both of one, but not both one creating and general providential God, without any diſtinction of glory betwixt the Creature ſanctified by God his free grace in and by Chriſt only, and God himſelf the ſanctifier, but they are both of one, by their being by grace adopted ſons, only in Chriſt Gods only begotten Son, their ſanctifying Superiour, by their faith joyning with God their ſanctifier, in a conjugal acceptation, and a ſacred loving affection on both ſides, in an everlaſting communitie with God, by Gods free grace which is in full effect affirmed in *John* 17. 21, 22, 23. but *George Fox* in that his falſifying of the very holy Scripture words aforeſaid, ſtriveth to uphold his Luciferian uſurping pride, by his being upon evidence charged in the 10. page of their Souls errand, that he *George Fox* ſaid he was equal with God, which is alſo largely proved againſt him in the 23. page of my other book, that he *George Fox* doth pervert the Scriptures divers wayes, ſtriving mainly to prove himſelf to be equal with God, without any diſtinction of equality betwixt him a ſelf-proved notorious lying ſinning creature, and God his perfectly holy glorious Creator, but God doth ſharply reprove all ſuch uſurping Luciferians, where God ſaith thus, I am the Lord, that is my Name, and my glory will I not give to another, *Iſa.* 42. 8. But thus apparantly and undeniably *George Fox* hath proved himſelf again to be a blaſphemous falſefier of the very words of the holy Scripture, to deceive the people with.

And now again beloved, behold how treacherouſly *George Fox* doth falſefie the very words of the holy Scripture to deceive people with, and himſelf alſo, where he in his Book doth affim, that God was in Chriſt reconciling himſelf to the world, but God in his Scriptures doth not ſay ſo, but they on the flat contrary, proving *George Fox* to be a preſumptuous lyar, do ſay thus, that God was in Chriſt reconciling (not himſelf to the world, as thou Satanically affirmeſt) but reconciling the world unto himſelf, not imputing their treſpaſſes unto them, 2 *Cor.* 5. 19. But thou *George Fox* by that thy direct falſefying the very words of the holy Scripture, doſt even in full effect, render God as if he were the treſpaſſer, and the holy world to be ſo highly diſpleaſed with God for his treſpaſſes, that Chriſt muſt be the means to reconcile God the treſpaſſer unto the holy world, being diſpleaſed with God for his treſpaſſes; this conſtruction ariſeth naturally from thy deludingly, ſo directly falſefying the very words of the holy Scripture. But for what mental treacherous Quakiſh cauſe ſo ever it be that thou haſt ſo Satanically falſefied, both with God and man: yet this remaineth apparantly, and alſo undeniably, that thou *George Fox* doſt again the third time, treacherouſly, audaciouſly and deſperately alſo, even to the face of God himſelf, moſt abominably falſefie the very words of his holy Scripture, thou thereby defaming Gods grace and mercy held forth to the world, by Gods being in Chriſt.

And

And now ſecondly, I ſhall ſet forth to publick view, that thou *George Fox* doſt in thy Book even very many wayes helliſhly belie, and doſt treacherouſly ſlander me and other men; And firſt I do affirm, that thou *George Fox* doſt in thy Table of Books, falſly and treacherouſly ſlander me, by thy falſefying my words; for thou affirmeſt there that my book is called Quaking ſlain, and it appears thereby that thou doſt render me odious, even to publick view, as if I were ſuch a wicked man, who denyeth all fear, trembling, and quaking wrought by Gods Spirit in his humble believing ſervants, which I nowhere in my book do teſtifie: for my Book is not called Quaking ſlain, though thou *George Fox* doſt lyingly ſay it is, but my Book is called Quakery ſlain, as all may ſee, I thereby affirming (not that quaking as thou lyeſt) but that your Religion of Quakery is ſlain, and I prove that there in my following diſcourſe; but thou *George Fox* haſt wickedly and treacherouly alſo changed my words, and haſt lyingly forged in thine own words, as if they were my words: therefore to be ſure, this is one of thy ſelf-proved helliſh lies, and forged treacherous ſlanders againſt me.

Thy ſecond hell-bred lie, by thee forged againſt me is this, *George Fox*, that thou affirmeſt that I ſay in my third page thus, Oh horrible to ſay the infallible Spirit muſt open the Scriptures! theſe are thy accuſing words, but there is not any ſuch ſaying of mine, no not anywhere in all my book, out of which thou accuſeſt me, nor none ſo much as like it; my book doth teſtifie the ſame, and thereby proveth even undeniably to thy very face, that thou lieſt ſhamefully, by thy treacherouſly charging me that I ſay ſo; for I only ſay in my third page thou nameſt, that *James Nailor* Quaker doth in his ninth page falſly accuſe *Thomas More* in his oppoſer with the ſame accuſation, wherewith thou now doſt falſely accuſe me: and I do there ſhew how infallibly *T. M.* did clear himſelf from that *J. N.* odious and falſe accuſation, and that *Thomas More* did only deny that Spirit to open the Scriptures which is in you (ſelf proved lying) Quakers, and ſome others; which ſpirit in you, both they and you Quakers alſo ſuppoſe to be infallible, though you make it appear even undeniably very many waies, that that ſpirit which is in you, and teacheth you, is altogether a lying and deceitful ſpirit; And thereto I there ſay oh horrible inſolencie! doth *Thomas More* deny the infallible Spirit of God to give the ſence of the Scriptures? and I am ſo far from ſaying thoſe blaſphemous words aforeſaid, which thou lyingly affirmeſt I do ſay ſo, that I in my 14. page do not only ſay, but by Scripture I do prove alſo, that Chriſt (who is God) doth by his Spirit convey or open his minde, contained in the Scriptures, unto all tender-hearted, contrite, humble perſons, that do abidingly wait upon his teachings; and yet notwithſtanding thou *George Fox* doſt treacherouſly accuſe me blaſphemouſlie to ſay the flat contrary; therefore this makes two of thy helliſh lies and forged treacherous ſlanders againſt me.

And now I do humbly beſeech thee my dearly beloved brother Publican Reader to bear this in thy memory, that *George Fox* doth fetch all his accuſations againſt me and my Book, for he calleth all his accuſations againſt me, *Chriſtopher Wades* Principles in his Book, and therefore there cannot poſſibly be any better teſtimonie betwixt him & me, but to bring my Principles in my book printed face to face, duly compared with *George Fox* his printed accuſations againſt me, to try him to the full height, whether he *George Fox* doth juſtly in my own words, accuſe me yea or no.

Thy third hell-taught forged lie againſt me is this, *George Fox*, that thou affirmeſt that I ſay, it is a divelliſh Doctrine, not to forſake quaking and trembling; theſe are thy words, and then thou fighteſt againſt thy own lie and ſayeſt thus, ſo

in this thou mayest say, it is divellish Doctrine to say salvation must be wrought out by quaking and trembling, and hereby thou dost treacherously accuse me to deny the Apostles words, who saith, *Work out your salvation with fear and trembling*; but I do nowhere say so, as thou lyingly sayest I say so; For I in my sixth page do only deny your divellish Doctrine of Quakerie, that doth give *James Nailor* and you such large liberty to tell so many hellish lies; therefore to be sure this must and will stand up to thy very face *George Fox*, to be even undeniably thy third self-confirmed hellish lie, and forged treacherous slander against me, and I will give thee no other wicked titles, but such as thou *George Fox* hast thy own self even infallibly and numerously also begotten to thy self.

Thy fourth forged lie which thou hast received from Sathan is this, *George Fox*, that thou affirmest, that I do cry oh Luciferian pride to save soules; these are thy words, and then thou in answer to this thy lie, dost accuse me to defame preaching tending to save souls, & that I am contrary to the Apostles, who watched for the soule, and saved soules: but I do nowhere say so, as thou lyingly affirmest that I do say. For I do in my second page only accuse *James Milner* Quaker with Luciferian pride, because he pretended himself to be Christ, and audaciously took upon him to save soules as Christ did by his suffering death; and hereupon *James Milner* did in a jugling manner die, blaspemously pretend that his blood was shed, and that he gave up the Ghost as Christ did, and from these considerations I accuse him *James Milner* Quaker with Luciferian pride, and I nowhere do accuse any Quaker in this point, of saving soules, but as they pretend themselves to be Christ, and do apply to themselves Christs titles to save soules; but thou *George Fox* dost hellishly and treacherously leave quite out of my saying, that you Quakers do pretend your selves to be Christ, and do blasphemously take upon you to save soules as Christ did, by his suffering death for mens sins, to prove which, I set forth *James Milner* Quaker for a remarkable example; and then thou Satan like dost accuse me, to cry oh Luciferian pride to save soules, without mentioning any of those blasphemous quakish causes, whereby I do clearly distinguish betwixt such quakish Luciferian practises to save soules, and the godly lawfull Labous of such who do intend by Gods assistance to save soules by their lawfull teaching; and therefore this must stand pinackled up aloft, to be thy fourth undeniable hellish lie, and forged treatherous slander against me.

Thy fifth hellish lie by thee forged against me is this, *Gorge, Fox* that thou affirmest that I say thus, That to be justified by Christ alone, I call it a self justified Quaker; these are thy accusing words. And then to this thy own forged lie, thou answerest thus, There is no man else denied (saist thou) and justified in the sight of God but by Christ alone; these are thy words, and hereby thou *George Fox* dost again render me odious, even publickly in Print to defame me to the present, and also to the generations to come, to be such a wicked man, who totally denieth that men are justified in the sight of God by Christ alone; but I do not anywhere say so, but I say to the flat contrary, even in full in my 29. page thus, that every believing Quaker do justifie themselves, for they refuse any Christ to be without them, to judge and justifie them, and so every such believer (to wit every believing Quaker) is justified by a self Quaker Christ alone, without imputation. And now beloved, behold that I do hereby acknowledge that men are justified in the sight of God by Christ alone, by imputation, which the Quakers do totally deny; And now *George Fox*, because thou hast so hellish-

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ly and treacherously left quite out of saying, that you Quakers are justified (I do not say by Christ alone) but by a self-made Quaker, Christ alone, without imputation, which my words without imputation, thou hast also treacherously left quite out of my saying, and therefore this comes as it were with hue and cry posting after thee to be thy fifth undeniable hellish lie, and forged treacherous slander against me.

Thy sixth hellish forged lie against me is this, *George Fox*, that thou dost affirm that I do say, that God limits the Supreme holy one by the inspired written things of the Apostles; And that this is his third dispensation of his minde to men, these are thy accusing words: what *George Fox*, art thou grown up to be so monstrously strengthened by Satan thy Father, that thou darest affirm that I do say that God doth limit the Supreme holy one? but I in my 11. and 13. pages do say even to the flat contrary in full; for I there say, (not that God, as thou lyest, but) I say the Divel limits the Supreme holy one; And that the Divel over-rules you Quakers to limit the Supreme holy one, by your denying Gods two last dispensations of his minde to men, to wit, by his Scriptures written by his holy Prophets and Apostles, as to be any waies available for the teaching men, and then by your confining and limiting the Supreme holy one, to his first dispensation only, which was by his immediate speaking his minde to his ancient holy servants, to be verbally delivered by them to the people untill his holy Scriptures were written, all which is apparantly proved against thee, and this thy hell-bred lies, and to set forth before thee, even to thy very face in my 11. and 13. pages. Therefore because thou wouldest by this thy lying means be set free from the holy Scriptures-controle, to advance your quakish hellish enthusiasmes, & because thou dost accuse me to speak these blasphemous words, which I never spake, this will even by force croud in to be thy sixth hellish lie, *George Fox*, and monstruous forged treacherous slander against me.

Thy seventh Satanical forged lie against me is this, *George Fox*, that thou dost affirm that I do say that Christ hath not appeared unto the Saints in his second coming to them, much lesse in them; these are thy accusing words, and hereby thou dost falsly accuse me, as if I said that Christ hath not appeared to the Saints by his Spirit operating in them, and abiding in them: but I say in my 38. page that even the sons of God do in full and plain effect affirm, that Christ had not appeared by his second personal coming to them, muchlesse in them; now note this beloved, that my saying is limited to Christs second personal coming, without which my principal distinguishing words, which are by Christs second personal, note that his personal coming to them, these words aforesaid with which *George Fox* accuseth me that I say so, are none of my saying, no not anywhere, but are *George Fox* his own forged treacherous saying, and then he as falsly affirmeth that I say so, and in that my 38. page I prove my saying aforesaid to be Scripture truth by my thereto citing 1 *Joh.* 3. 2. which any man may read, and see that it doth confirm my saying to be true, even in full; and therefore by thy treacherously leaving quite out my principal distinguishing words by Christs second personal coming to them, thou dost as falsly affirm that I say so, treacherously to defame me even publickly in print to all; this will stand firm to be thy seventh undeniable lie *George Fox*, and forged treacherous hellish slander against me.

Thy eighth hellish forged lie against me is this, *George Fox*, that thou affirmest that I do call the Divel thy tutor, to say not made Minister of the Letter

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and thou thereto ſayeſt that I make the Divel the Apoſtels Tutor; theſe be thy horrible accuſing words, and hereby it may be underſtood, that I call the Divel the Tutor of all Miniſters who do teach out of the Scripture Letter of the New Teſtament or Goſpel; for thou treacherouſly doſt make no diſtinction at all of the Scripture letter, but I do nowhere ſay thoſe fearful words which thou lyingly accuſeſt me to ſay; but I do ſay in my 16. page, that the Divel your Tutor befoolés your underſtandings, to make uſe of that ſaying, not of the Letter, for the Letter killeth, as if thereby were declared that the whole Letter of the Scriptures is carnal, death, and killeth, which you Quakers do wickedly ſay in the ſeventh page of Soules Errand, that the letter of the Scripture is carnal, and the letter is death, and killeth, but the Spirit giveth life, and you thereto do not make any diſtinction betwixt the Scripture letter of the New Teſtament, or Goſpel, and the letter of the Law, which was written and engraven in ſtone, but all the letter even of the whole Scriptures is in full effect, by you declared to be carnal, death, and killeth; but I do confound that your quakiſh grand Heretical error, do in my 16. page prove to you, that next after it is ſaid thus, God hath made us able Miniſters of the New Teſtament, not of the letter, for the Letter killeth, but the Spirit giveth life, 2 *Cor.* 3. 6. that then the Apoſtle ſheweth infallibly, even in the very next verſe, which is the principal diſtinguiſhing part of that his ſaying, that it is the Letter of the Law only which was written and engraven in ſtone, which is death, where he ſaith (carefully to avoid ſuch quakiſh miſtakes) thus, but if the miniſtration of death written and engraven in ſtone was glorious, (in the very next) verſe 7. which glory was to be done away, nay St. *Paul* ſaith is done away, in 2 *Cor.* 3. 11. and he nowhere ſpeaketh that the Scripture letter of the New Teſtament of which they were made able Miniſters, is carnal, death, and killeth, but in full effect he ſaith, that that Scripture letter is the miniſtration of the Spirit; do you infatuated Quakers ranſack the whole Scriptures quite through, and you cannot finde any one place therein that any Scripture letter is ſaid to be carnal, death, and killeth, but that it is therewith declared to be the letter of the Law that was written and engraven in ſtone, and that Scripture letter of that Law only, and no other Scripture letter whatſoever; therefore now *George Fox* by thy helliſhly and treacherouſly leaving quite out St. *Pauls* principal diſtinguiſhing words included by him in that his ſaying, to bouliſter up your quakiſh hell-bred Enthuſiaſmes, and by thy treacherouſly accuſing me to ſpeak ſuch fearful horrible words which I never ſpake, this will be regiſtred up to be thy eighth helliſh forged ſlander both againſt St. *Paul* and me alſo.

Thy ninth extraordinary forged helliſh lie and ſlander againſt me is this, *George Fox*, that thou affirmeſt that I do ſay that there is no other way of ſalvation but by meritorious works, theſe are thy accuſing words, and to this thy own helliſh lie thou anſwereſt thus, There is no man attains to ſalvation by his own meritorious works in his will, and thus thou accuſeſt me; oh horrible! *George Fox* makes himſelf appear to be a man who accounts the greateſt and moſt common notorious liar, to be the man that deſerves moſt reſpect; for it is one of my chiefeſt principles in my whole book, to prove that mens meritorious works are no wayes available for mens ſalvation; and I prove in my 28. page even to *George Fox* his face, that all mens, and all the Quakers ſuch reformation is in Gods ſight no other but noiſome deformation, and I do in my 29. page very much accuſe the Quakers, of whom *George Fox* himſelf is one, in my book named, that

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they, the Quakers are not ashamed to establish their Christed indignity by Popish meritorious works, and yet this common liar *George Fox* is so strongly deluded by Satan, that he is neither afraid nor ashamed, to affirm in Print, to make me odious to present and future generations, that I do say that there is no other way of salvation but by meritorious works; therefore this thy notorious lie will be advanced, as being set up upon a Market Crosse, that this is thy ninth hellish lie *George*, and thy forged treacherous slander against me.

Thy tenth hellish forged lie against me is this, *George Fox*, that thou affirmest that I do say, that God doth totally exclude all works wrought in man, and by men, by what spirit soever, and so works are totally excluded (saiest thou) without any distinction (note that) without any distinction, and hereby thou dost treacherously accuse me, as if I do wickedly say, that God doth totally exclude out of his acceptation and favour, all his own works of sanctification, which are wrought by his Spirit in his humble believing servants; but soft a little *George Fox*, certainly thou dost spur on thy hell-bred Nagg into too swift a gallop; for I do in my 28. page say to you Quakers, and I do accuse *George Fox* again by his particular name to be one of them, So say I to *George Fox* and many others of the principal Quakers, how highly God doth by these Scriptures advance Christs death and bloodshed, and doth totally exclude works, whether wrought by men or by any spirit in man whatsoever, for mens justification, (note that my distinction) for mens justification; and I cite to prove that to be true, *Rom.* 3. 24. 25. but because thou *George Fox*, whom I called by thy particular name to take notice of these my words, and plain distinction also, and yet dost Satan like, not onely change my words, but dost also treacherously leave quite out, that my plain distinction for mens justification. and then dost falsly affirm with thy impudent face, that I make no distinction, this will croud in, and will not be denied to take its place to be the tenth hellish lie *George Fox*, and forged treacherous slander against me.

Thy eleventh forged hellish lie and slander against me, is this, *George Fox*, that thou affirmest that I do call the whole Scripture letter God and Christ; these are thy accusing words, and hereby thou dost treacherously accuse me, as if I do blasphemously make an Idol of the whole Scripture letter, and that I do declare the whole Scripture letter to be God and Christ, but do thou deluded *George Fox* behold with terrifying amazement, that I in my 16. page have set these my words before thine eyes, for thee to take notice of, that the letter of the New Testament or Gospel containeth in it, the mediate inspired teaching written word of Christ, the word that was and is God, and hereby I do affirm plainly and fully that it is Christ the word that was and is God, which is flat contrary to thy hellish lie, wherewith thou dost affirm that I call the whole Scripture letter God and Christ; but to prove thee *George Fox* to be a detestable hellish liar, I have proved to thy face also in my 10. and 11. pages of my book, out of which my book thou dost fetch even all thy accusations against me, and I do there prove that even all the whole Scripture letter is but the mediate teaching of God and Christ, proceeding inspiredly from God and Christ, and therefore that letter is neither God nor Christ; therefore because thou hast accused me, to say such blasphemous words which I never spake, and then by thy treacherous affirming that I say so; this will be thy eleventh hellish lie, and forged treacherous slander against me.

Thy twelfth hellish forged lie and slander against me is this, *George Fox*, that

thou doſt affirm in thy Book that I do ſay (to wit in my book) that it is a lie to ſay that the Saints ſhall judge the world; theſe are thy accuſing words, and hereby thou proveſt thy ſelf to be a very dutiful ſon to Satan the father of lies; for I do not only ſay it, but I do alſo in my 22. page prove by Scripture even unto thee *G o ge Fo* by thy particular name, that the Saints ſhall judge the world; And I prove that to be true by the Scripture-ſaying in the future tenſe, That the Saints ſhall judge the world, and I direct my ſpeech to thee thy ſelf *G. Fox* by thy particular name mamed in that to my 22. page; what, *George Fox* art thou grown up to this monſtrous height of helliſh impudencie, that thy lying ſpirit will not be contented with thy treacherouſly changing my words, and Satanically forging blaſphemous ſayings, and then thou falſlie affirming that I ſay ſo; what I ſay, will not all this thy obedience to heil practices give thy helliſh ſpirit contentment, but thou muſt needs alſo take up thoſe very ſelf ſame words, which I do not only ſay but prove alſo, even to thy own ſelf by name to be true, that the Saints ſhall j dge the world? and yet is there no remedy at all, but thou *George Fox* muſt affi m ev n publickly in print, that I ſay that thoſe very ſelf ſame words is a lie? this is fearfully monſtrous indeed; Therefore this will joſtle in *Geor. Fox* to be ſet up to be a famous hel-erected infamous Monument for people to gaze at as at a monſter, that *G o g Fox*, who by his Religion pretends himſelf to be without ſin, and who doth in his Epiſtle pretend as he is a Quaker, that he feareth God, and that he ſaith the truth, and doth the truth in all things, and yet doth prove himſelf to be ſo great a monſtrous common helliſh liar, and treacherous forger of manifold helliſh ſlanders: this is thy great lie *George Fox*, and forged treacherous ſlander againſt me.

And thus I have by Gods aſſiſtance out of *George Fox* his farre greater number of ſuch undeniable helliſh lies, and forged treacherous ſlanders, ſet forth to view (as a little taſt of his manifold printed lies;) Twelve of his helliſh lies, and forged ſlanders, which I have (by duly and faithfully comparing his printed accuſations face to face with my printed ſayings, which are both now unalterable) made them ſo manifeſtly apparant, that neither *George Fox* himſelf, nor any other Quaker whatſoever he be, no nor any other man in the whole world, can juſtlie deny them to be of certaintie: twelve of *George Fox* his helliſh lies, and forged treacherous ſlanders againſt me.

And thus publickly, and ſhamefully, and undeniably alſo thou haſt overſhot thy ſelf *G o g e Fox*, though I told thee aforehand in my 51. page, that the more you Quakers write, the more you will diſcover your own ſhame and fooliſhneſſe; for know all men that there hath been no fewer then eight mens printed teſtimonies; whom he hath accuſed by their particular names in his book, faithfully compared face to face with *G o ge For* his printed accuſations againſt them all, in their particulars, and againſt all thoſe eight men, and every one of them by their particular names.

So that now there cannot be any credit given to him in ſpiritual affaires, neither can any man be certain of any good truth by reading of his book, and yet this evil truth is clearly to be found therein, that *G o ge Fox* is ſuch a wicked lying man, as is before declared of him, the ſame being to be wondred at, and therefore *George Fox* his boaſting of that his book is true, in that evil reſpect where he braggeth in his Epiſtle, ſaying thus, who readeth over this book, may read things which you never read nor ſaw printed.

And now do you believe that I call you Quakers in ſcorn? for I would have called

led you Familists, from your hellishly deluded father, H. N. who as I from good grounds do collect, lived in Queen *Maries* time, who godded himself with God, and manned God with himself, just as you Quakers do, and he H. N. doth teach you Quakers in his book he calls a Joyful message of the kingdom, Chapt. 21. that Christs true blood is his holy life of the new Testament, he thereby blasphemously making Christs real humane blood to be his false and deceitful blood, wherewith God mentally deceives the world; for he telleth you plainly that Christs true blood (note that) Christs true blood is his holy life, and so he thereby doth again blasphemously make Christs true, real, humane blood, to be only the meer quality of a holy life, and truly this agrees in full with your quakish Religion, which doth pefer mens legal inherent holy lives, and denies Christs true, real humane blood-shed, to be any waies available for mens justification before God.

And H. N. doth according to that teach you Quakers in his Book he calls his pattern of precepts, that an obedient and godly life is Christ Jesus, he thereby blasphemously teaching you that Christs personal, real humane body which is glorified in heaven (but not any waies nullified) is but a deluding fancy manifested by God mentally intending thereby to deceive the world; for H. N. teacheth you that an obedient and godly life is Christ Jesus, and so he blasphemously makes the real substance of Christs glorified humane body to be vanished quite away into a meer quality, only of an obedient and godly life without a substance; And you Quakers do dutifully follow him in this blasphemy also, by your Christefying your persons by your self-conceited perfect inherent legal obedient holy life, from which your false conceit you would prove in the ninth page of your Soules Errand, that Christ had no body but his Church, to wit, your bodies; for you falsly affirm that you Quakers are his Church, and H. N. teacheth you to turn all such Scriptures which do stand up to confound your great Quakish Heresie, into such false, whimsical, allegorical sences as do best please every particular Quakers deluded fancie, even although God hath not declared these Scriptures to be Allegories, and you do dutifully follow him in this his Satanical example also; And but for brevitie sake I would prove that your strongly deluded Father H. N. hath in his books left you plain patterns of all the chiefest principles of your deluding Heretical Doctrine of Quakerie; and that you Quakers his strongly deluded children do very dutifully follow his eternally destructive instructions; But because I finde that you in your records have called your selves Quakers, I do so also.

And now I will under Gods permission prove my affirmation declared in my Title, That all those called Quakers even in the whole world, are condemned Pharisees, and odious Hypocrites, the substance of which following discourse, I intended to have published it against the Quakers, though *Geo ge Fox* had never given me this great encouragement in his book, which I had not before read, nor seen printed: And I proceed thus,

Forasmuch as I have received from amongst the deluded Quakers, a treacherous lying book of *Geo ge Fox* his framing, and divers raging & railing letters from other Quakers, against me and my book, and that in all their quakish rage, they have not devised so much as any one paultry excuse for all their manifold notorious and odious sins, even of their personal acts and facts, nor for their blasphemies neither, all which I have proved against them in my book; but *George Fox* in his book, and the other Quakers in their Letters, are whist, not one word to

attempt to disprove me, or to clear themselves of those their manifold odious sinnes, even of their personal facts; no, it appears that they will not potter up these their manifold festered, stinking personal corrupt sores, of which I can show very many more, but I do perceive by that their Book and Quakish Letters, that though I have proved in my book, even against all denial, that the Quakers have perfectly slain their Quakery, that yet some of them do, and will feed upon the dead infectious noysome Carrion carkase of that their self-slain Quakery, which stark-dead infectious Carrion-carkase of their Quakery, doth yet lye scattered abroad in many places upon the face of the earth, still spiritually infecting many people, even destructively, and eternally also.

Which truth considered of, I now intend under my gracious Gods permission, as I have shewed in my Book, how substantially the Quakers have proved themselves to be of the Divel and not of Christ, page 4. and how manifestly they prove themselves to be false Christs, and false Prophets, page 31. and how apparantly they prove themselves to be acting in the unpardonable sin against the Holy Ghost, page 47. So now herein to prove that all those called Quakers, even in the whole world, are undeniably condemned Pharisees, and odious Hypocrites; but I hasten to consider of the Quakers counterfeit, superfluous hang by faith, which *James Nailer* Quaker doth make a deluding deceitful use of in the 2 page of his Satans designe, for which discovery let us take especial notice what our blessed Saviour saith against them, in *Luke* 18. 8, 14. thus.

And now we are seriously to note, that these particulars in this his parable are of our blessed Saviours fundamental grounds, of all true saving Religion.

When the Son of man cometh, shall he finde faith upon the earth? ver. 8. and he spake this parable unto certain that trusted in themselves, that they were righteous, and despised others, ver. 9. *Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican*, ver. 10. *the Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican*, ver. 11. *I fast twice in the week, I give Tithes of all that I possesse*, ver. 12. *And the Publican standing afar off, would not so much as lift up his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner*, ver. 13. *I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted*, ver. 14.

But especially above all, we are to treasure up in our memories, that immediately after our blessed Saviour hast therein spoken of faith in the 8. verse, that then in the ninth verse he doth totally and utterly condemn even all such Faith which doth trust in mens selves, that they are Righteous, (to wit in their own bodies) by what Spirit soever, either from Heaven, or elsewhere that Righteousnesse is wrought in mens bodies; for if men trust in themselves that they are righteous in their own bodies, you see beloved that our blessed Saviour (in that his teaching parable) spareth none, nor excepteth not any one man that so trusteth in himself that he is Righteous in his own body, but he totally condemns even all such to be proud Pharisees, and exalters of themselves, that they shall be abased, *ver.* 14.

All which proveth even undeniably that our blessed Saviour doth thereby direct and instruct men to lay fast hold off, and also to abide in such a Faith which confideth in himself being without men, and in his Righteousnesse wrought in his own person, which is without mens bodies, for men by Faith in him to trust to for their salvation, even through faith in his blood,

Rom.

Rom. 3. 24, 25. which precious blood of his was even againſt all deniers whatſoever really and viſibly ſhed upon the Croſſe at *Jeruſalem* without mens bodies, for mens ſinnes; and to confirm all this to be true, ſee what St. *Paul* ſaith in *Philip.* 3. 9. and take ſpecial notice of *Hoſe.* 14. 9. and alſo of *Jerem.* 23. 6. and *Jer.* 33. 16.

Thus I having proved that our bleſſed Saviour doth totally condemn even all mens truſting that they are Righteous in their own bodies, which the Quakers do, and even by their Religion it ſelf, even upon neceſſity muſt do; It now reſteth in the next place that I do prove that even all theſe called Quakers, are all of them acting, even in no fewer then all and every one of the wicked Phariſaical proud Phariſees, which our bleſſed Saviour doth in his parable ſet forth to be the infallible marks of a proud boaſting hypocritical Phariſee.

But now before I do rip open to view the Quakers Phariſaical fowle intrals, I do crave leave to ſet forth the chiefeſt cauſe of all under God, why the Quakers who are rational people in other things, do yet ſubmit themſeves to be thus exceedingly helliſhly deluded, which chiefeſt cauſe is this, becauſe they proſtrate themſelves to be governed and taught by a helliſh deluding ſpirit, whom they call Chriſt, and they themſelves do prove this to be true for me; for in the 13. page of their very highly eſteemed book, they call Satans deſign diſcovered, *James Nailer* their great writing brother Quaker affirmeth thus, I ſay, ſaith he, that the Son (to wit Chriſt the Son) is a Spirit, and if he ſpeak, it is immediately; but our bleſſed Saviour Chriſt the Son, doth prove him to be a helliſh liar; for he though true Chriſt the Son, doth by infallible arguments prove himſelf not to be a Spirit, but was only a ſpiritualized humane man even from his Reſurrection; ſo that by his being then a Spiritualized real humane man, he could go into the the houſe when the doores were ſhut; yet even then when he was ſo entered into the houſe, he then and there declared his real humanity unto his Diſciples, by his ſhewing unto them his humane hands, and ſide which was wounded; ſee *John* 20. 19, 20. but firmly to ſeale up this infallible truth, that Chriſt the Son is not a Spirit, even to the faces of the deluded gain ſaying Quakers, behold that he, Chriſt the Son appeared again unto his Diſciples, but they were terrified, and thought they had ſeen a Spirit but Chriſt the Son lovingly to take them out of tha great and groſſe now Quakiſh error, he ſaid unto them, why are ye troubled, behold my (humane) hands and my feet which was wounded, behold my hands and my feet, that it is I my ſelf, handle me, and ſee, for a ſpirit hath not fleſh and bones; note that he ſaith a ſpirit hath not fleſh and bones, as you ſee me have, *Luke* 22. 36. to 40. and thus Chriſt the Son proves himſelf infallibly to be no ſpirit; for ſaith he a ſpirit hath not fleſh and bones, as ye ſee me have; and he was at times viſibly ſeen of men in his ſpiritualized real humanity, for the ſpace of 40. dayes after his Reſurrection; and then he was in the ſame manner and humane ſpiritualized body of fleſh and bones viſibly ſeen by men to aſcend up into heaven even up from the earth, & all the men on the earth, Quakiſh men & all, to prove all which, ſee that famous infallible place of Scripture, *Act.* 1. 10, 11. and alſo *Mat.* 24. 30. and 26. 64. & *Mar.* 13. 26. 1 *Theſ.* 4. 17. *Rev.* 1. 7. thus much for the foundation of their hell ſh error.

And now beloved, what more excellent infallible teſtimony can be found, expected, or by any man deſired, either from heaven, or on earth, then our Savior Chriſt the Son his teſtimony aforeſaid in *Luke* 22 36. is, to prove that the Quakers

imagined Christ the Son, the Spirit who is of such a clearly distinct and absolute flat contrary nature, essence, and being, having neither flesh nor bones, as our blessed Christ the Son hath. I say considering these undeniable distinguishing truths, what more excellent testimony can be had then our blessed Christs the Son is, to prove even against all denial in the whole world, that the Quakers imagined Christ the Son, whom they prove is a Spirit, by whom they are governed and taught, is of very certainty no Christ, but is even of certainty a Satanical, wicked, hellish deluding spirit, having neither flesh nor bones as our blessed Christ the Son hath.

And to proceed where I formerly digrest, I shall for witnesses to that their great trial, bring them chiefly out of their own books, only taking notice of their saying in my hearing, that they have no sin in them, which false proud boasting saying of theirs doth give St. *John* a just ground to prove them to be hellish liars, where he saith, *if we have no sin, we deceive our selves, and the truth is not in us*, 1 John 1.8. But now beloved, let us note seriously, that St. *John* to prevent mistakes, doth make three distinctions concerning sins; first that there is a sinne that is not unto death, which is pardonable, and also that there is a sinne that is unto death, which he intimateth is unpardonable. See 1 *John* 5. 16, 20. Secondly he distinguisheth with St. *Paul* betwixt men having sinne in their rebellious outward man or flesh, which St. *Paul* had, and mens committing of sinne with the free and full consent of their inward man and minde, which St. *Paul* did not so, *Rom.* 7. and that those that are born of God, have the sin that is not unto death, witness his putting in himself, who was born of God, to be one sinner, and *S. James* his so confessing, *Isa.* 3 2. and that those who are born of God, neither do, nor can commit that unpardonable sinne that is unto death. See 1 *John* 3. 9. and 5. 16, 20. And thirdly, St. *John* doth make a distinction betwixt Gods moral Law, commands past, and his Gospel Law where he saith distinctly thus, This is his Commandement that we should believe on the name of his Sonne Jesus Christ, 1 *John* 3. 22. and because he saith in full effect that he himself who was then born of God, was even then one sinner, as in 1 *John* 1, 8. and saith also that he that committeth sinne is of the Devil, 1 *John* 3. 8. which sayings of his, seem to be flat contrary one to the other, if St. *John* had not made these distinctions betwixt mens having sin, and mens committing sin, as aforesaid, St. *John* had directly confuted himself, but the Quakers do not observe any of these plain distinctions of St. *Johns*, but they do account that all sins that is in men without any distinction of sins, are mens committing of sins that are unto death, who St. *John* saith are of the Divel, and from hence the Quakers in their 58. page of their book they call Love to the lost, do substantially prove themselves, who are such self-proved notorious frequent committers of sins, to be of the Divel and not of Christ, which is largely and firmly proved against them in my other book, page 4. 60. that hereby, and their close silence in their replying book and Quakish Letters, they not devising so much as any one paultry excuse for all their manifold odious sinnes, even of their personal facts, which I charge upon them in my book, hereby they make themselves appear to be such wicked people, who willingly make lies their refuge, and to be of those who will glory in their shame.

And now note what St. *James* saith against them, he saith In many things we offend all, *James* 3. 2. and it is written thus, There is no man that sinneth not, 1 *King.* 8. 46. and again, There is no man that sinneth not, 2 *Chro.* 6. 36. and again, There is not a just man upon earth that doth good, and sinneth not,

Eccles.

Eccles. 7. 20. now the Quakers are men upon the earth; therefore it is infallibly proved hereby that the Quakers are sinners even so long as they are upon the earth.

And now secondly, that their proud saying that they have no sin in them, doth prove that they proudly refuse to humble themselves before God, by their confessing the truth with the humble accepted Publican, that they are sinners, and also that they are such Pharisaical exalters of themselves, who shall be abased, even by their own confession also, for they commonly and constantly affirm that the Scriptures are true.

And now behold beloved, that in the second page of their book they falsly call A shield of the truth, they being right Pharisees, do apply that our blessed Saviours saying, *ye shall know them by their fruits*, Matth. 7. 16. in a legal sence unto themselves, as if they were perfect in legal holiness, for therein they boast of no other but legal fruits only, even just as the proud Pharisees boasted of no other, for they do there Pharisaically venter to boast thus; We (to wit we Quakers) we desire to be judged according to our fruits; they there boasting of none but legal fruits, and again in their records they do by way of odious despising comparisons, they comparing their own Legal holy acts, with others infirmities, then they Luciferian-like intruding into Gods Judgement-seat, they do pass this condemning sentence despisingly upon their Publican opposers, they boasting thus, if they be judged by their fruits, they alluding to their former Pharisaical boasting, as we Quakers dare venture to desire to be judged according to our fruits, but they (to wit their Publican opposers) if they be judged by their fruits, they will be found under this sentence, *Goe cursed, ye workers of iniquity, I know you not*.

Now note, that this is the second time that they have undeniably proved that they are of certainty actors, even in all and every one of the evil and wicked Pharisaical boasting and despising fruits acted by the proud boasting despising Hypocritical condemned Pharisee.

But yet further behold beloved, that they having with their Father the proud boasting condemned Pharisee in that their aforesaid book, named divers particular legal holy acts, which they boasting say they do, on the one part, and they having thereto despisingly taxed others as being defective in their legal holiness on the other part, then they by way of Pharisaical despising odious comparisons, they boast often over in that their book, they boasting thus, Now see say they the Quakers, whether they or we be guilty in these and these, and the other sinnes; And again in other Legal duties, now see say they, whether they or we be like Apostles; thus apparantly they do oftentimes over Pharisaically and despisingly vaunt over others, even just in all respects as the proud boasting hypocritical Pharisee, despisingly insulted over the humble Publican; and now note beloved, that this is the third time that they the Quakers have proved, even undeniably that they are fully and compleatly furnished in themselves, with all, and every one of the evil and wicked proud boasting, condemning others, and exalting themselves, and despising Pharisaical fruits, which our blessed Saviour doth set forth to be the infallible marks whereby men may certainly know a proud boasting, despising, hypocritical Pharisee, distinctly from other men.

And now do not thou my beloved brother Publican sinner, slightly passe over this their own discovery; for thou wilt finde this truth for certainty, that all this-

this their boasting it to maintain that they have no sinne in them, which choice Principle of theirs, not only is, but even upon urgent necessity must be a principal fundamental ground of their Religion; So that hereby not only some of them, but even all those called Quakers, even in the whole world, are hereby proved to be very certainty proud boasting hypocritical Pharisees, even by their Religion it self, which infallible condemnation of them all, and every of them, is very much to be observed, and kept in memory: and so much the rather because they do thus undeniably condemn themselves.

And now know all you Quakers, that by your choosing and embracing a Satanical, wicked, deluding spirit to be your Lord and Christ, that you do thereby totally deny the Lord that bought you, 2 *Pet.* 2. 1. and redeemed you with his precious blood, 1 *Pet.* 1. 19. even with the precious blood of his Humanity; but your imagined Christ being a meer spirit, never had, nor hath, nor possibly ever can have any humane blood to redeeme you with; and thus by your vailing your selves under a false flattering pretence of a legal holinesse, but by your thereby privily bringing in such, and so many damnable Heresies, you do not only blasphemously deny the Lord that bought you, but you do also thereby infallibly bring upon your selves swift destruction, according to 2 *Pet.* 2. 1.

And now if you self-proved, deluded, and deluding Quakers, when you have proudly engrossed even the whole glory of your Pharisaical, Legal, holy acts, to your own selves, as you have largely before proved by your so openly, largely, proudly, and commonly Pharisaically boasting of your own personal, legal, holy acts acted by you; I say, if you Quakers will yet to the contrary of that your pride, struggle in vain, and will fly to your very last false shift of all, and say thus, we do not trust in our selves that we are Righteous by any of our own working; for we do give unto God humble thanks for his so graciously working his own perfect, holy, and righteous works in our bodies, for our salvation, without any of our own working.

But now behold you Quakers to your total confusion, that if you in your pretended humility will yet struggle and say so, that even the proud Pharisee did say, even just so also; for he did not attribute the glory of his holy, legal works unto himself, to be of his own working, no more than you say you do; for he in the very first place of all, did give to God the thanks, he saying, God I thank thee that I am not as other men are, which is the same humility which you pretend; but you may see that, because he trusted that he was Righteous in his own body, just as you say you are, though he in words of humility did give God the thanks for the same, even just so as you Quakers do also, yet you may see that our blessed Saviour condemned him the Pharisee, and by his example doth condemne you Quakers also to be proud Pharisees, and boasting exalters of your selves, who shall be abased.

So that now you have given me a much more large and just cause to say again unto you, behold you Quakers, even to your total and unrecoverable confusion, if you continue in your Religion of Quakery, that your putting on you, and wearing the very self same Pharisaical Cloake of Humility to cover your Quakish pride, which the proud, boasting, condemned Pharisee did put on him, and wear to cover his pride, that you have

thereby

thereby much more largely, and fully, and visibly proved, that you are even every waies perfect and compleat hypocritical Pharisees in full, not only by your proudly acting in all and every one of your formerly self-proved, wicked, proud, boasting, Pharisaical practises in your inside, but also by your putting upon you, and wearing the very self same Pharisaical Cloake of humility upon your outside, to cover over your Quakish pride, even the very self same cloake of seeming humility, which the proud, boasting, hypocritical Pharisee did put on him, and wear, to cover over his pride.

So that now by your own being false, and deceitful hypocritical Pharisees, both in your inward and outward habits also; all your other whimsical, Quakish Whirligiggs,, both in your whole Quakish Doctrine, and personal practices, all which for brevity sake are too many by far here to recite, are even all of them proved to be as false and deceitful as you your selves are, for no man can possibly expect to gather grapes upon such Pharisaical thornes, and figs upon such hypocritical thistles, as you Quakers have even undeniably proved your selves even infallibly to be.

Therefore our blessed Saviour Jesus Christ, who is wisdom itself, and cannot be deceived, who also knoweth the secrets of all mens hearts, he spiritually looking quite through your Pharisaical Cloake of your seeming humility, and he also looking quite through your outward appearing unto men to be righteous, and he finding you Quakers to be full of hypocrisie, and iniquity within before God, and he finding you to be within ravening Wolves, though appearing unto men in sheeps-cloathing, and also proudly degenerating quite away from the good example of the humble Publican, he by the example of the proud boasting Phrarisee, doth, with woe upon woe, even woe upon woe, as in *Matth.* 23. condemn even all you Quakers by your Religion, which do, and also most proudly affirm that you are perfectly without sin in you, though you prove that to be false; he condemneth you all to be such Pharisees and exalters of your selves, that you shall all be abased; and he shews what abasement that is, where he saith to the Goats on his left hand, Depart from me ye cursed into everlasting fire prepared for the Divel and his Angels, *Matth*, 23.41.

And now to conclude for this time, let us Publican sinners not faile to take especial notice to our heavenly comfort, how highly our blessed Saviour Jesus Christ himself doth exalt, and preciously esteem of the Publicans humble behaviour towards God, that he makes him the example of all Publican Saints, who do so rightly abase themselves before God, by their truly acknowledging unto God with the accepted humble Publican that they are sinners; and therewith they so highly exalting God in his transcendent glorious mercy, so that even all of them shall be graciously exalted by God in Christ; And our blessed Saviour sheweth what exaltation that is, where he saith to his Sheep on his right hand, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matth. 25. 34.

And thus all you my dearly beloved Publican brethren, I do remain your assured officious servant in, and by our blessed Saviour Christ Jesus, against all Quakish whole Pharisees, even all those whole Quakers, who in their manifold writings have even undenably proved themselves to be notorious, and odious, common, treacherous personal liars, they thereby more larely discover-

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ing their own ſhame and fooliſhneſſe, even juſt ſo as I in my 51. page foretold them that they would do, if they did write, and *George Fox* and all, who in his lying Book before named, doth give an exceeding farre more large and juſt occaſion, then we ever before have read, or ſaw printed, for all men to hiſſe at him in deriſion, for others to beware of him, and to point out the finger at him, and ſay, There goes the ſelf-conceited, perfect, legal, holy man *George Fox* the Quaker, the undeniably ſelf-proved, treacherous, odious, common liar, and frequent treacherous forger of falſe helliſh ſlanders, to defame many other men, and the blaſphemous, treacherous falſefier of the very words of the holy Scriptures alſo, all which, he *George Fox* hath even undeniably proved againſt himſelf, which is infallibly related in the beginning of this Book; And I am by Gods aſſiſtance againſt all Superſtitious, Legal, Half-Quakers alſo, even ſo long as God giveth ſtrength, your loving Publican brother

From my houſe at Waterbech *near* Cambridge, *May the* 28th. *Anno* 1659.

Chriſtopher Wade.

FINIS.

Christian Reader,

BY reason of the Authors distance from the Presse, some small faults have escaped the Correctors curiosity, which you are desired to correct thus.

Page 4. line 19. for pretend, read pretending, l. 44. for Quaker, r. Quakers, p. 6. l. for Apostels, r. Apostle's, l. 15. for do, r. to. l. 49. for named, r. beforenamed, p. 7. l. 38. for tha, r. that. p. 8. l. 8. omit the particle to, l. 23. for thy, r. another, p. 9. l. 40. omit the particle it, l. 45. for Quakish, r. Quaking. p. 10. l. 10. for infecting, r. infecting, l. 19. for hang, r. hanging, l. 36. for hast, r. hath.

There was not long since Printed and published an excellent piece, Intituled, The Grand Impostor examined, or, the Life, Trial, and Examination of *James Nailer*, the seduced and seducing Quaker, with the manner of his riding into *Bristol*, together with the sentence passed upon him by the High Court of Parliament.

John 19. 7. *We have a Law, and by that Law he ought to dye, because he made himself the Son of God.*

To be sold by *Samuel Speed* at the Printing-Presse.
in *Pauls Church-yard*, 1659.